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T. FANNING, EDITOR.

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EDUCATION—No. 5.

IN calling attention to the subject of Education, it has not been with the view of discussing the various modes that have been adopted to give youth a knowledge of books, or to examine any of the systems in general use in School management; but to present what seems to us

AN INDISPENSABLE CHANGE IN THE SYSTEM OF EDUCATION.

We have been intimately connected with Schools, Colleges and matters educational, for almost half a century, and in our experience and observation, we have been deeply impressed with various anomalous proceedings, which have caused us to seriously doubt whether the present plan of training youth, meets the demands of the times.

We were, in the first place, much surprised to see that what we call School Education, often fails to make the educated really much wiser, or better than the uneducated. In the second place, families with ample means, and with undoubted confidence that they could, at least give their children sound educations, have frequently been sadly disappointed in their fond anticipations. After sending their children to the various Schools, and trying always what they considered the best, both North and South, and frequently, in Europe, they have seen them return home, wholly in-

efficient, intellectually, grossly vicious in their moral bearing, and any thing, but what their fond hopes had pictured to their anxious souls. They had spent their money freely, given what they had supposed good advice, and yet, their sons have come home from School, wrecks; and their daughters, not the character of women that they had pictured in their imagination. The cause, or causes of the disappointment, the sad parents are not always able to discover. We have noticed, in the third place, that in business and professional walks of society, most generally, the important, profitable and honorable positions, are occupied by the sons and daughters of parents, whose school advantages have been not the best, but who seem to have risen, as it is frequently said, by chance, to respectable stations in the world.

But in the fourth, and last place, when we have seen that, the distinguished men and women of the world, have most usually been brought up as workers,—"Hewers of wood and drawers of water," as the sunburnt sons and daughters of toil, that have in fact been considered as the "Off-scouring of the world," we have been led to inquire as to the true conditions from which the good and great spring. From these perplexities, we have satisfied our own mind that there are influences quite essential in the training of youth, which have been generally neglected. Influences favorable to luxurious ease and idleness in the family, are most unfavorable to physical intellectual or moral health. This, the wisest of the Greeks, more than two thousand years ago, understood quite as well as the most advanced of the present age. We are so organlzed that labor—physical, mental and moral—from early childhood, seems quite essential to success, in all the walks of life.

With these suggestions, we desire to respectfully present such specific reforms in the training of youth, as seem to us most necessary. We should strive to correct the notion, that education is confined to "Book learning," or that it is really the most valuable part of education. Our acquaintance with books should be considered as *incidental*—as a matter of course—but the grand essential acquisitions, youths should be taught to understand, lie beyond books, and most of them may be reached without them. We have seen highly cultivated persons whose acquaintance with books was quite meagre and imperfect. Do we not find in society people thoughtful, wise and practical in life, whose literary attainments are quite imperfect? We do not doubt but books

may be very great helps in education, if we will consider them as helps; but when lessons in school are regarded as the sum total of education, we are almost inclined to say, away with books. They direct the mind into channels of thought, and guard the student against dangers in practical life; but when the idea of teachers or parents, is to circumscribe education by mere words, and frequently without thought, or ideas, the importance of schools becomes questionable. Is it not a little singular that in what may be styled the worldly professions, the calling which seems to demand the highest attainments, has no schools in which to educate the actors and leaders. Before the world, statesmen occupy the highest seats, and statesmanship, is regarded as a rare and wonderful power in man. Hence, few men in any age have been regarded as great statesmen. In America, we have had but few, very few sufficiently distinguished for their names to be respected both at home and abroad. Washington, Franklin, Webster and Clay, from our standpoint, may be put in the first class of great statesmen of the old school, and in the new order, no one in our horizon has yet risen sufficiently high to be classed a star of the first magnitude, Europe has but one Bismark; and if report is correct, she possesses no other great statesman. But there are multiplied thousands both in the old and new world, earnestly struggling to become great and powerful as governmental directors, but the wonder is, that so few become eminent. We have never met but one man, who professed to be a student of *politics*. Some months since we saw a Prussian Nobleman who in answer to the question of calling, said "I am *a politician*, making the tour of the world, collecting knowledge from the various nations for my profession." When pressed, he added, "I shall enter into the active responsibilities of state in my native country." This, we repeat, is the only instance of a regular student we have seen, laboring to qualify himself to direct in matters of State.

In our country, the all conquering qualification for a statesman, seems to consist in the art of getting votes; but in the instance of a man well versed in books, travelling to observe the workings of the governments of the world, to qualify himself to be a *politician*, really impressed us sensibly with the importance of *special* education, for state and every other kind of labor. If as most persons agree, it is necessary to educate statesmen, lawyers, doctors, preachers, and school teachers, why is it not quite as essential to success to educate our youth for every other calling in life? Why,

we earnestly ask the question, are there so many failures amongst farmers, mechanics, lawyers, physicians, merchants and preachers? Are these professions legitimate? If they are, when followed in a proper manner, their reward is sure. As we intimated in a previous number, all failures must necessarily result from incompetency. Within a few days, we have seen it stated in various journals, that the late editor of the New York Herald, rose to great wealth and eminence as a journalist, by standing ever ready at his post to do work. But we might ask, what gave Mr. Greely, his vast wealth and power in the nation, but constant labor in his profession? It may be said in truth, that perseverance in well doing, insures success in every enterprise. We are disposed to doubt whether there are very wide differences in callings. Why is it that the world has said that there are callings requiring high intellectual qnalifications, and others, in which stupidity is the one essential, we can scarcely determine. But one lawyer, doctor or preacher in a hundred becomes eminent. Why is it? Incompetency is the only cause. The education is not sufficient. Possibly, it would be better to say, the character of the education, has not been suitable. John Jacob Astor, began the world, a hotel porter, but his energy and sound education enabled him to gather rich stores amongst the Rocky mountains—on the shores of the Pacific, and in an incredibly short time to cause the great business men of the world to feel his power. Jonathan Thorne, was a farmer of Washington Hallow, N. Y., but a successful one and by his superior intellect, he excelled all other Americans in a fine stock farm, and was withal a Tanner; and by his superior ability controlled the Leather market of the world. Why need we multiply examples to prove that without qualifications, men are doomed to perpetual failures; while those who possess such as are requisite, never fail. Success attends their every effort. We had thought of offering an article or two upon the comparative worth of the various professions to society, and the education essential to each; but we find the field entirely too wide for our limited space, in a work that we are anxious to devote mainly to Religious History. Yet, from the interest we have already taken in the subject of education, we are constrained to state clearly, such reforms as strike us are imperatively demanded at our hands.

Our position is that, Education is quite essential to the Agriculturist, Horticulturist, Carpenter, Blacksmith, and Workingman of every calling, as it is to the Preacher, Lawyer and Physician.

The educated Stonemason, Hugh Miller, was one of the most respected sons of Scotland, and the "Learned Blacksmith," Elihu Burritt, in point of eminence, had perhaps no superior in Massachusetts. They were both educated—self-educated and great men; and their respective callings, were no impediment to their well earned reputation. We are inclined to think that Mr. Dickson, the successful Cotton Planter of Georgia, is the most respected and eminent citizen of that State. But in all countries, the men who have manifested the greatest power, the highest attainments in ther profession, have been regarded the most distinguished and useful citizens. In attending a meeting of the American Institute years ago, in the city of New York, we made the acquaintance of several gentlemen of great powers of mind, but the most eminent, were Professor Mapes and Mr. Pell, the President. Professor Mapes, had distinguished himself, in bringing Chemistry and Geology to bear upon the production of giant vegetables; and Mr. Pell, had become equally eminent, by the employment of his great powers of mind, in growing fish, by artificial means. About the same time, we attended at Washington, a meeting of Congress, and were impressed from all we witnessed in the House, that John Quincy Adams, was the only member properly educated for his place. He was not at a loss to answer any question as to the how business was to be conducted; and Professor Mapes, was equally familiar with the influences necessary for producing such plants as were the wonder of the people. These men we regarded, as two of the most thoroughly educated we had seen, and we think to this hour, that we were not mistaken. They had become great men, by becoming useful to their fellows.

But may not farmers and mechanics become quite as eminent, as these, or other great men, if they will bring knowledge to bear upon their respective callings? To Christian parents especially, would we urge the necessity, of educating their children in all that is useful. The hundreds of youths, who are seen straggling over the land seeking employment, are but homeless, and poverty stricken wanderers, from ignorance, for which they are scarcely responsible. If the youth of our day, could be educated physically, to endure bodily and mental labor, their success in business would in every instance, prove successful; and their moral and religious purity would follow as legitimate results. This reform can never be accomplished by Legislatures, or Colleges and Schools in their present shape. This is work for the family, aud

is the every day labor of parents. The idea of giving all the day or all the year to school, is unnatural and most uoreasonable; and the practice of making stupid drudges of working people, all the life, is a shameful degradation of our race. God never intended it. A part of every day should be given to physical labor, another part, to Intellectual improvement, and in both these departments, moral instruction should be freely administered.

These reforms embrace the elements which cannot fail to transform society, and we solemnly maintain that without such a revolution in the education of youth, it is vain hope for great improvement in the religious life of our age.

CHURCH HISTORY—NO. 5.

PRELIMINARY.

In our fourth number, we reached the conclusion that death, mortality, suffering, came by Adam. It is the inheritence of all his posterity, as a very sad calamity, in consequence of his transgression. We endeavored also to show that immortality is a promise of the New Covenant. With it the righteous will be clothed in the ressurrection, when death shall be swallowed up of life, and this corruptible shall put on incorruption.

If, upon closer examination, it shall be found that we have been fortunate in defining the meaning of death, we think it will not be difficult to discover the immortality, which "God only hath, dwelling in the light," and we will, without further delay, proceed with the thread of our narrative in sacred history. We will notice next

THE CURSE PRONOUNCED UPON THE SERPENT.

God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii: 15. The Hebrew word *Eh-vah* is found five times in the Bible, and is rendered by our translators *enmity* in three instances, and *hatred* in two passages.

The first question is, What is the meaning of the two seeds, between which the deadly hatred was to exist? In different sections of our land, we have found advocates of the theory that the seed of the serpent are the non-elect—the reprobate—and the seed of the woman are the elect. As to the truth of the theory, we lack faith, and still our want of confidence does not relieve us from the difficulty. To what do these two seeds refer? We cannot conclude that a kind Father encouraged the cultivation of enmity between any of the descendents of Adam, and we are not prepared to admit with Ariel and others that, there are different species of the *genus homo.*

The serpent was consigned to a fate that degraded him below the beasts of the field. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." We have not been able to this day to find anything deeper in the passage than eternal hatred between the posterity of the woman and the brood of the serpent. The seed of the woman were to bruise the serpent's head, and the serpent still lies in the way to bruise the heel of the woman's offspring. We plainly confess that we have not been able to extract from the declaration to the serpent, a promise of the Savior, and from our first thoughts upon the subject, we have not been cheerful in singing the hymn in our books:

"Behold the woman's promised seed!
Behold the great Messiah come!"

In our reading, "To Abraham and his seed were the promises made." Gal. iii: 16. This war between the seed of the woman, and the seed of the most "Subtile beast of the field which the Lord God had mnde" will not likely cease till the close of the present drama—till the Savior shall have overcome him that has the power of death. The judgment of God pronounced upon the woman, shows, at least, very marked changes in her condition. When placed in the garden of delights, she was the embodiment of all that was innocent, pure and lovely; but shame and suffering met her at every moment, from the time she yielded to the tempter. The Lord said, "I will greatly multiply thy sorrow, and thy conception,; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The literal fulfillment of each item threatened has been wondrously and miraculously verified in each daughter of Eve, from the

day of her banishment from Eden. All the theories of her ruling ability, or competency for influence, but by leaning upon her husband, have proved false and utterly ruinous to her sex.

On account of Adam's transgression, the ground was cursed. Previously, no doubt, the soil spotaneously yielded with a luxuriance not now known. "In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it cause to bud, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground." These wonderful predictions of Jehovah clearly indicate that our life of suffering, while it is a punishment for transgression, is a most unnatural condition; it is really a prison house of death, from which, however, we have the promise of deliverance in Jesus of Nazareth. Adam not only continued to die, from his trespass, but all his sons and daughters continue to die daily, and piteously exclaim, "Who shall deliver us from these dying bodies?"

It should not be overlooked that to prevent men from partaking of the life perpetuating fruit, and living forever under the curse, the Father "Placed at the east of the garden cherubim and a flaming sword, which turned every way to keep the way of the tree of life." Hence it was said, "Behold, the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, and eat and live forever. Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Adam and Eve, having been driven from the garden, for their safety and to learn the value of life's comforts from the labor necessary to produce them, were soon blessed with their first born, whom they called Cain. The event caused Eve to rejoice that she had "acquired a man from the Lord." The second born was Abel, or in Hebrew, *Hebel*, which signifies breath, or vapor, and it is thought that, this name was given in consequence of the shortness of his life. If so, the name could not have been well applied till after his death. Cain was a tiller of the ground, and Abel was a feeder of flocks.

The history of the first sacrifice of the brothers, throws a flood of light upon the path way of the servants of God. Cain, no doubt, in much earnestness, "Brought of the fruit of the ground, an offering to the Lord, and Abel brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto

Abel and his offering, but unto Cain and his offering he had not respect." Paul gives the reason of preference. "By faith, Abel offered unto God, a more acceptable sacrifice than Cain," He. 11, 4. Was not Cain quite as honest in making his sacrifice as Abel? Did he not in fact offer the best sacrifice he had at command? Did he not feel in his heart, equal anxiety on the subject with his brother? Why then, was Abel's sacrifice in faith and not Cain's? Has not the world decided that, "The voice of the people, is the voice of God,"? that, any sacrifice performed with earnest intentions, or any *experiment*, with good desires—is acceptable service to God? Ninety-nine hundredths of the people of the age, we presume, doubt not the truth of the dogma, of right to perform what seems most suitable in their own eyes. Yet Cain, was simply mistaken, and hence the result. But to the question, what constituted the faith of Abel, that was wanting in Cains service? Abel did what was *told* him, what was *required*, and acted not upon his own judgment, as to the fitness of the sacrifice. The Lord, in answer to Cains complaining, in consequence of his sad disappointment, that made his countenance fall, gave the first intimation of a revelation regarding sacrifices, and of faith upon promises. Said he to Cain, "Is it not, if thou doest well, there is an elevation? and if thou doest not well, a *sin offering* is at the door, subject unto thee, and thou shalt have control of it." Gen. 4, 7. Our translation of the passage from the Hebrew, certainly obscures the truth. What sense can there be in the words, "If thou doest not well, sin lieth at the door? Unto thee shall be his desire (whose desire?) and thou shall rule over him?" (over whom.?) Can any one understand it?

God, in answering Cain's murmurs, said, "There is a lifting up, if you do well; and if you do not well, there is a sin offering at hand—provided—subject to your wishes, which you may use." This was as much as to say, "Blood is the only revealed sacrifice, which Abel has been so fortunate as to adopt, and to offer upon the confidence in the truth revealing it; but you, Cain, have failed to hearken to what has been made known, and you offered your corn, which was not required at your hands; but you would not see, and your blunder works your ruin. The consequent madness of Cain, excited him to rise up against his brother Abel, in the field, and murder him. When the Lord asked him, where his brother was, he dissembled, and impertinently answered, "Am I my brothers keeper." The piercing reply was, "The voice of thy

brother's blood crieth unto me from the ground; and now thou art cursed from the earth, which has opened her mouth to receive thy brother's blood from thy hand." "When thou tillest the ground it shall not henceforth, yield unto thee her strength. A fugitive and vagabond shalt thou be in the earth." Cain dreaded to venture forth, till the Lord promised him protection, when he moved eastward with his wife, into the land of Nod, or *flight, wandering*, and Cain's wife, "bare him Enoch," who built the first city and called it after his own name. Seth was born unto Adam and Eve when Adam was 130 years old; and afterwards he lived 800 years, and "begat sons and daughters," and died at the age of 930 years. The lineage from Seth ran, Enos—Cainan—Mahalaleel,—Jared—Enoch—Methuselah—Lamech—Noah, with his three sons, Shem, Ham and Japheth. It is agreed by Biblical scholars that, Noah was born in the year of the world 1056, and lived 500 years before the birth of his sons. This will bring us to A. M. 1556.

At this period, the wickedness of the world is described by Moses, to be exceedingly great, and "every imagination of the thoughts of his heart, was only evil continually." "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen. 6; 5–7. We have read much of late in regard to the "Giants of the earth." "The sons of God," and "The daughters of men," of a highly speculative character, all intended to throw doubts upon the plain narrative in regard to the descendants of Adam, by intimations that, there were races which differed widely in their origin and character, from the posterity of Cain and Seth; but as we are satisfied, there is no authority for the new theories, we will proceed with the history contained in the scriptures. When God saw the terirble wickedness, which was every where apparent, he said

"MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN."

What is the meaning of this statement? The general impression amongst the masses of the superstitions is that, God in some mysterious mode, operates upon the human soul to improve it, that he so operated upon the hearts of the Antideluvians a hundred and twenty years, and then destroyed them; and he in like manner,

operates upon the hearts of his creatures now, till their conscience becomes "*seared as with a hot iron,*" when they are delivered over, without hope to satan. It is a curious fact that, from reports which we have examined, about two thirds of the inmates of our Lunatic Asylums, have been driven to madness, from this false interpretation of Genesis, 6, 3. That the passage was translated as we find it in our version, by mystics; and for mystical effect, there can be no doubt; yet, a fair reading removes every cloud. Our Heavenly Father had long borne with his people, and when their condition seemed almost hopeless, he lovingly said, "My Spirit shall not always dwell with man." Some render it, "My Spirit shall not always be *low* or *depressed—humbled—* or *degraded* in man." The Septuagent renders it, "My Spirit shall not continue for ever in these men." "Yet," said Jehovah, "his days shall be a hundred and twenty years." That is, his life shall be spared to give even greater time to repent.

THE MEANS EMPLOYED TO BRING MAN BACK TO A SENSE OF HIS RESPONSIBILITY.

The respite of a hundred and twenty years, had been given, in which to reform; and Noah was selected as God's Agent to make the appeal. "Noah was a just man, and upright in his family, and Noah walked with God." His name signifies *rest,* or *comfort,* and his father "Lamech said," when he named him, "This same shall comfort us, concerning our work and toil of our hands, because of the ground which the Lord had cursed." Gen. 5, 29. Paul tells us that, "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." He. 11, 7. Peter tells us, that "Noah was a preacher of righteousness," and during the hundred and twenty years spent in building the ark, his appeals to his people were constant and powerful; and yet they would not hear. Christ, "By the Spirit went and preached unto the spirits in prison; which some time were disobedient, when once the long suffering of God, waited in the days of Noah; while the ark was preparing, wherein few, that is eight souls were saved by water." Pet. 3; 19-20. Strange and conflicting have been the speculations regarding this work of the spirit, and while we are not disposed to discuss any theory, we think we can state certain conclusions, the truth of which no one can easily doubt.

1. God taught that, in consequence of abusing his Spirit, it should not remain in them, or struggle amongst them, but one hundred and twenty years.

2. Christ preached to the Spirits in prison (under guard) by the Spirit.

3. Noah, in obedience to God, preached righteousness to these identical people, a hundred and twenty years.

It will be difficult for any scholar to show that the striving of the spirit; or dwelling of the Spirit in them a hundred and twenty years, Christ's preaching to them by the Spirit, or Noah's preaching righteousness, is not the same work. God did it all. He strove with them by his spirit, in his Son, and by the same spirit, Noah preached to the condemned righteousness while building the ark.

The teachers say that Christ was in a heavenly Paradise, from his death to his resurrection, and if the supposition is true, there were no prisoners there to whom he could preach. It would seem an over anxiety in regard to the Antideluvians for God, in the first place, to "strive with them by his spirit, a hundred and twenty years," and then for Noah to preach in addition, "*righteousness*," to them the same time; and after they were turned into hell, for the Savior to go to them by the Spirit, and give them another pressing invitation. Yet, men say he did.

On this subject Peter, makes quite a clear statement. In speaking of the wisdom of the judgment, he says, "For, for this cause, was the Gospel preached also, to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." 1 Pet. 4, 6. That is to say, that all may have a fair opportunity to escape the condemnation of the future, the Gospel was preached to the people, (even in the days of Noah, while the Ark was preparing) who are now dead, that they might be judged as men, *now*, in the flesh, but live according to God in the Spirit. The spirit strove, or continued with the people, or Christ went to a people condemned, and by the Spirit, which moved Noah, preached to the identical people while working at the ark, a hundred and twenty years, that are *now* dead, and beyond the sound of the Gospel, or hope of change in condition.

But all efforts failed to reform them. The ark was finished, Noah and wife with their three sons and their wives entered it, in good faith, "the fountains of the deep were broken up, the floods came, and in forty days the waters were fifteen cubits above the

hills. According to the computation, Noah was born in 1056, he entered the ark in 1656 and came out one year and ten days after, on the 27th of October, in the year of the world, 1657. Each event in the history of these progenetors of mankind, seem, to increase in interest. The first labor after the safe delivery from the ark, was to give God all the honor of their salvation. Hence, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." Gen, 8, 20. "And, the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more, for man's sake, for the imagination of man's heart is evil from his youth; neither will I again, smite any more, every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." These are the very precious promises to the people of faith. God made a covenant with man and "every living creature," that there should not be another flood, and as a token of the covenant, he designated "the bow in the cloud." While it shall appear, man and beast, shall fear no radical change in the products of the earth, the uniformity of the seasons, and the constant protection of the Almighty. For 4220 years, there has been no violation of the covenant, and surely, we cannot, in the future, doubt the veracity of our Heavenly Father.

Next, "God blessed Noah and his sons," and encouraged them "to be fruitful, and multiply and replenish the earth." This was similar to the first lesson to Adam. He also assured Noah that, "The fear of him should be upon every beast of the field, and upon every fowl of the air, and upon all that liveth upon the earth and in the sea." Gen. 9, 2, 3.

In the next place, the Almighty, delivered to Noah, the principles of civil government. He gave him "Every moving thing, that liveth upon the earth, and the fish in the sea, for meat; and also the green herb." God at the same time prohibited the use of the blood of animals, which is the life, for food. "Surely" said God, "your blood of your lives, will I require; at the hand af every beast, will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man." Gen. 9; 1-5. "Whoso shedeth man's blood, by man shall his blood be shed." Gen. 8, 6. Here, we have the introduction of Heaven's statute for capital punishment, which, by some is denominated, the "universal law of nations." We should however, examine if there has been a modification of this law.

SPIRITUAL LIGHT—No. 6.

We invite attention to some questions arising from what we consider unsound views, touching the agency of the Holy Spirit in

THE NEW BIRTH.

In the most prominent Protestant denominations, the Spirit's work. is considered the Alpha and Omega of the New Birth. In the Westminster Confession, for instance, Chap. VII, it is stated that, "God offers sinners life and salvation by Jesus Christ, promising to give unto all them that are ordained unto life, his Holy Spirit, to make them willing and able to believe."

The idea is, that the Holy Spirit, before faith, or the existence of a disposition to honor the Savior, acts directly upon the elected, to make them willing and able to believe." This is the orthodox view, in all the Presbyterian churches.

The Baptist churches uniformly teach the same thing. Mr. Howell, at least respectable authority, on the subject of "Regeneration," taught that, "The work of the Father's grace, is by the immediate agency of the Holy Ghost."—"The Way of Salvation, p. 165. This author, also presumes that the Spirit communicates directly with the spirit of men in redemption.

The Methodist churches perhaps, excel all other denominations in urging the immediate agency of the Spirit in the salvation of the sinner. Other denominational authority need not be quoted to show that, our contemporaries pretty generally, think that, spiritual light is direct, to the spirit of each individual.

We might add that, we occasionally find a writer amongst the Disciples, who does not essentially differ from the denominations. In our fifth essay, we presented some brief quotations from a brother in the "Christian Standard," who subscribes himself, Basil, that speaks of spiritual communications, very much in the style of our strictest orthodox friends. We will hear him a little further, in the developments he is making. Our readers, will please remember that, Basil thinks that, "An internal apprehension of the truths taught, is better than any understanding of them through the senses, or ordinary intellectual powers." He thinks "It is not probable, there was any audible utterance leading Phillip to go near and join himself to the chariot of the Ethe-

opian. This suggestion was spontaneous in his mind." He had also, "The conscious approval of the Holy Spirit, in carrying the suggestion into effect."

"The truth" he adds, "is appreciable only through the *Pneuma*, or Spirit, which is the element of man's nature, by which he is allied to the Divine nature." In another number, Basil enforces this idea, by quoting the passage, "That which is born of the Spirit, is spirit." Jno. 5, 6. This is quite a satisfactory statement of the doctrine that, spiritual communication is not through what we denominate the senses, or intellect of man, but spirit can and must act, alone upon spirit. This is certainly as full as the strictest psychologist could desire, and no preacher of modern denominationalism, can object to the soundness of the doctrine. "This spirit in man," however, says Basil, does not "become active, till it is quickened into life, by the Divine Spirit. This quickening is called the new birth." p. 193. "It is only with our spirit that the Spirit of God can hold immediate communication." These quotations are quite sufficient to show, that there is a general agreement with orthodox denominations and metaphysicians in supporting the doctrine of direct revelations, as our author, in another number says, "In a still small voice," but all agree that, God's communications are direct to the spirit of each individual of our race. The dogma seems to rest upon what we most certainly regard a total misapprehension of the Scriptures.

Does the passage, "*That which is born of the Spirit, is spirit*," teach the doctrine of immediate communication between the Spirit of God and the spirit of man? Our Lord certainly does not say, "That, *part*, of man which is born of the Spirit," but the speculative world agree in asserting the doctrine. The Savior was speaking of the birth of the *whole* man, and merely intimated that, men born after the flesh, or of fleshly parents, were fleshly persons; and they who are born spiritually, or from *above*, are spiritual. To Nicodemus he said, "Except a man," not a part of a man—a whole man, is born over, he cannot appreciate the kingdom of heaven. This was quite perplexing to an old man, and therefore, the Ruler in Israel asked, "How is it possible for an old man to be made over." Jesus, to explain this new thought, said "Except a man be born of water and the spirit, he cannot enter into the kingdom of heaven." This was spoken of the whole man, to be born by water and spirit. Not his spirit, to be born by the spirit of God and the fleshly man, to be born by washing of water, The idea of a double man—two men in one—the spiritual ma

and the fleshly man, the one to be saved by the Spirit of God, and the other to be saved by a bath of water, is too bad for this or any other age.

Jesus Christ spoke of a new birth to Nicodemus, and to the human race, viz: a birth by water and the spirit of God. The positive view of the matter is, that, "God is Spirit, and his church is a spiritual body. While we remain under the dominion of the flesh, we are fleshly; but when delivered from the power of darkness, and translated into the kingdom of God's son, we put off the old man, and as Paul says, "We are not in the flesh, but in the Spirit, if so be the Spirit of God dwelleth in us." "Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." Ro. 8; 9, 10.

If the doctrine of direct agency of the Spirit is true, it is certainly most strange that, so far as is known, God communicates not spiritually with the unenlightened. What nation, or man in any nation, has had a single spiritual impulse, by the direct action of God's Spirit? The dogma, completely upsets the whole Gospel plan of salvation, and renders useless the preaching of Christ. Why preach to a people with the hope of enlightening them and converting them to God, when the Divine Spirit alone communicates with the spirit of man. With the view inculcated, the Gospel is not preached to the fleshly man, with the hope of improving him spiritually. This, God accomplishes by immediate operation of his spirit upon the spirit within, but which cannot be reached through the understanding. While we have felt deeply mortified, in making quotations from our brother Basil, to show how widely the speculation of direct revelations has extended, we are disposed as a kind of balancing accounts with our denomniational friends on the same point, to quote a few sentences from the very discriminating Presbyterian writer, T. W. Jenkyn, D. D. In his book on, "*The union of the Holy Spirit and the Church*," he says, "The constant and permanent presence of the saving power and influence of the Holy Spirit, is in the word of truth. This influence is present in the Christian, and in the church, only as the Spirit's word, the fixed shrine of the Holy Spirit, as possessed and held by them, in its purity and in its entireness, Where the word is not, there is no converting power, and the saving influences of the Holy Spirit, are not. Whoever pretends to the influence and power of the Holy Spirit without the word,

or against the word, or beyond the word, is an imposter." "The Holy Spirit is ever present, without fluctuation, diminution or uncertainty, as surely and abidingly, as magnetism in the loadstone, or light in the presence of the sun." "The Holy Spirit influenced the minds of the Apostles, by inspiring into them new truths; but influenced the three thousand *converts*, only by the instrumentality of the truths delivered by the Apostles."

These, seem to us, the views authorized by the word of God, and if they are true; the whole doctrine of *direct* agency, in conversion, or for other purposes is most obviously without the slightest sanction of authority. We can occupy no middle ground in this controversy. Inspiration is either through the words of the Bible, and limited; or the fleshly impulses, and universal.

But we must not omit to examine the phrase,

BORN OF THE SPIRIT.

Have we not already partially examined this point? If, by the "Birth of the Spirit," is intended, a direct quickening, by which the sinner is lifted from a state of moral death, and given a seat among the children of God, we have sufficiently examined it. Still it may be in place, to say that, the usual theory in Protestantism is that, the direct conversion of the Spirit, is the great and only essential in the salvation of the soul. The word *birth*, however, or *born*, does not always teach what it is supposed to impart. The Greek word *Gennao*, occurs 95 times in the New Testament and is translated 47 times Beget, 39 Born, 1 Conceive, 2 Gendereth, 2 Bear, 1 Brought forth, 1 Delivered, 1 Sprung, and 1 Made. While we find it rendered Born 39 times, it is doubtful, if this definition is always the best. Where our version reads, "So is every one that is born of the spirit." Tischendorf's Greek Testament says, "So is every one that is born of water and the Spirit." This version of the passage, accords with the general teaching of the word that, the marvelous change called the New Birth, is attributed to various agencies.

It is said, "So many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1, 13. The best critics,

generally prefer the rendering, "begotten of God." In natural generation, the child is begotten by the father, and is born of the mother; and yet, the whole coming into existence, may be attributed to either, without interfering in the least with the duality of our parentage. The Savior says, "It is the Spirit that *Zoopoioun*, quickeneth." Jno. 3, 63. This word is composed of two *Zoos*, living, and *Poieo*, to make; or to quicken into life. Here, the whole quickening, or making alive, is attributed to the Spirit. We are told that the strangers scattered abroad, "Were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." With this agrees, the parable of the sower and the seed. The field is the world, the good seed, is the word of God; the seeds which fell by the wayside represent, such as hear not understandingly, and while they are hesitating, the enemy snatches the word from them; the seed on stony ground represents, the shallow and unsteady, who possess not the necessary firmness; and when trials come, they tire and go back to their old haunts; the seed amongst thorns represent, such as gladly receive the truth, but the cares of the world, the deceitfulness of riches and the lusts of other things choke the word, and it becomes unprofitable; but the seed on the good ground, represent such as receive the truth into understanding and honest hearts, and bear fruit, some thirty, some sixty and some an hundred fold." Mat. 13, 23; Lu. 8, 15. If then, we are born of God, born of the "the incorruptible seed—the word of God, which lives and abides forever," if we are quickened by the spirit, it can hardly be said that, the new birth is by the direct operation of the Spirit on the soul of the sinner.

NOT ALONE.

We have not been left to struggle alone. One has come to us bearing the image of God—having the mission of a God. One, all compassion and tenderness—all truth and loveliness. He has come to us; and taught us, and helped us, and prayed for us, and died for us. The soul's path lies through a wilderness which must be trodden in solitude—with bleeding feet, with sobs for help, as it was trodden by them of olden time; but we look to this friend, knowing, He is still touched with the feeling of our infirmities. We are comforted that we are not alone.

THE FAITH—CHRISTIAN AND SCIENTIFIC.

ALTHOUGH we have given some attention to the faith as an element of the doctrine of Christ, we are disposed to conclude that the condition of the religious mind requires a more exact statement, in direct contrast with what is usually termed the "Scientific statement" of the subject. It is, indeed, a question of moment to determine a rule by which to prove who are men of faith and who are not. It may be safe to affirm that genuine christians —the elect—who have passed from death into life spiritual, and are the loyal of God's kingdom, are alone possessed of positive faith. They might be at least accepted, if ready "to give a reason of their hope with meekness and fear." If they can point unmistakably to the divine words through which they trusted, all doubts should be removed. The anchor of their souls is both "sure and steadfast, and enters into that within the veil, whither the forerunner has for them entered."

For years we have ardently desired to attempt a concise history of religion, but in view of the difficulty of collecting the requisite material, and with serious apprehensions as to the state of the public mind to seriously consider the subject, we have shrunk back, in doubt as to our ability to profitably serve our age.

If all the professors of religion were fully prepared for believing an accurate history of the christian religion, the labor would seem pleasant. Christianity, in itself, is quite a plain matter. Any good man of ordinary ability might write satisfactorily in reference to any department, if the people were ready to receive it. We are reminded of many of the efforts that have been made, in the past quarter of a century, in reference to new translations of the scriptures, by persons who were neither competent to make or receive a correct version. The ambition of many has been to find a translation that would favor their peculiar opinions. It mattered not to what order they belonged; the version they desired was to be constructed with direct reference to their own sect. Such, we can scarcely conclude, are men of faith, in the proper scriptural meaning of the word. They may be zealous of the traditions of their fathers, and most tenacious for their own speculations, but they are wholly at sea, without chart or compass, and they can

recognize not a single guiding star in the vast expanse above them. Still, many such talk of faith, but it is so far from the faith of Christ that there is no reliable meaning in their words.

Recently, we have looked over an unusual number of creeds and religious systems, and we are impressed that there is a great want of faith in the earth. We find also, among the disciples of Christ, speculations so strong as to create doubt, if they are matters in which the people of God can really feel confidence.

Was it not the purpose of the Savior to reveal but one faith for all his followers? Where, then, is the slightest authority for so many ways in religion? They cannot all be of faith.

It was anciently said, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." But we think it might now be said with equal propriety, how beautiful are the men and women of gospel faith who are always ready to give a scriptural reason for their confidence in their religious steps. This is intended as a plain intimation that many have ardently made an open confession that they believe with all their hearts that Jesus is the Christ, the Son of the living God, and the Savior of the world, who never examined the ground of belief, and are practically destitute of all the elements of genuine faith in God. We are not sure but these doubts are applicable to many of the teachers of the age. Time servers, experimenters, and policy-workers, are obviously destitute of the faith of the scriptures.

With these suggestions, we will attempt to show the difference between "Christian Faith," and what the world calls "Scientific Faith."

A learned German has said, "The history of primitive christianity is the only solid foundation and starting point of church history," and we think we can say, with equal propriety, that the history of elementary religion, as set forth by the Savior, is the only solid foundation and starting point of christian faith.

It is possible many may not be able to well understand our purposes in contrasting Christian with "Scientific" faith, without some little aid in the history of what the learned call "scientific conclusions." The religious scientists in the Greek, Romish and Protestant churches, and in fact, amongst ourselves, maintain that there is a wide difference between the faith of the first christians and the faith of the later ages. Hagenbach says, "Before scientific theology developed itself by the aid of philosophical

speculation, as *gnosis*, the teaching of the Apostles had been historically established as a simple rule of faith." He adds, "It bears not the character of a system, composed of certain already established ideas, but is a religious and moral fact, the joyful news of which should proclaim salvation to all men on the condition of faith, and a willingness to repent and obey in newness of life." Hence he adds, "Jesus is not the author of a dogmatic theology, but the author and finisher of faith; not the founder of a school, but emphatically the founder of religion and of the church." Again, "The first disciples of the Lord were like their Master, far from propounding dogmatic systems." We might ask who has had the authority to propound another system?

We find a very satisfactory statement of the origin of "Scientific Theology" in the July number of "The Christian Quarterly." The writer, in quoting from Hagenbach, says that Christ was "Not the author of dogmatic theology, but the author of faith." He admits also that our Savior gave all the principles of religion, and adds, "In constructing a doctrine, we have only to bring into systematic order the elements of revelation and reduce them to a scientific explanation." All writers on the subject concur in the statement, and as there is no controversy as to the question of statement of the position, we proceed at once to examine the subject on its merits.

We understand that in the physical world there exist some sixty-two or more elements, of which all bodies are composed; and in all governments of the world, we understand that the elements are quite few and simple. To these elements of human governments, Paul alludes in the words, "When children, we were in bondage, under the elements of the world." Gal. iv: 3, and in the 9th verse, the Apostle charges some of his brethren with "Turning again to the weak and beggarly elements of the world." The same word is used to express the principles of Christ's teaching. Paul says, "For when for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles (Elements) of the oracles of God," Heb. v: 12. The literal rendering is, "The elements of the beginning of the teaching of God." Hence Paul, in allusion to this passage, says in the first verse of the 6th chapter, "Therefore, leaving the beginning of the doctrine of Christ, let us go on to perfection."

These elements of the Christian institution the Apostle sets forth in the 6th chapter. He exhorts, "Not to lay again the foun-

dation of repentance from dead works, of faith towards God, of the doctrine of baptisms, of the laying on of hands, of the resurrection from the dead, and of eternal judgment." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and of the powers of the world to come, if they shall fall away, to renew them again to repentance." Heb. vi: 1–6.

As the Jewish manner of speaking considerably influenced Paul in this address, there can be no injustice in changing somewhat the order. The passage might be read, Let us not always remain in the elements of the teaching of Christ,—1. The receiving the good word of God, regarding the world to come, by which we were enlightened. 2. The faith toward God. 3. The repentance from dead works. 4. The teaching of baptisms. 5. Becoming partakers of the Holy Spirit. 6. The extension of hands. 7. The resurrection of the dead and of eternal judgment. All these items originate with the Savior, and are in fact the elements of his holy religion. The question then is, do these constitute the creed of christians?

The Savior prayed that such as "should believe on him through the Apostles' words, might all be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John xvii: 20, 21.

The Spirit was sent on Pentecost, to bring the words to the hearts and tongues of the Apostles. They knew not what to say nor how to speak of the plan of redemption, but they spoke as the Spirit, "gave them utterance;" about three thousand gladly received the word and submitted to the authority of Christ, and were regarded from that day forward, as believers in Christ. Five thousand more believed through the words delivered in Solomon's porch, and "Believers were the more added to the Lord, multitudes both of men and women." And it is said, "The word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Ac. 6, 7. In this passage, we have the first plain declaration of obedience, "*to the faith.*" We most solemnly ask; if this is the faith of Christ? The belief through the elements given by the Savior? Is this the only christian faith? Is not this the faith for which Jude exhorted the brethren to "earnestly contend?" If this was the faith of God in the days of the Apostles,

when was it changed, into "scientific faith?" Who made the change? If God established the belief of the elements submitted, as the faith, who has given other conditions?

They tell us that, Jesus Christ, is not the author of "doctrines" and of "dogmatic theology,"—that the Apostles knew nothing of such things, and that, the church in the early ages, had no conception of this "progressive scientific statement of belief." The able writer in the Christian Quarterly, assures us, that, "We have only to bring into systematic order, the elements of revelation, and reduce them to a "scientific explanation." Our brother will be so kind as to permit us, to respectfully inquire, who is adequate for the labor of constructing these scientific statements of belief? Were Constantine's three hundred and eighteen bishops qualified for the work? Were not the managers who labored without success, at Trent for eighteen years and nine days, as competent as the scientists of our day?

Our space however, forbids a further examination of the subject for the present. Should we be spared, we shall consider it an important duty that devolves upon us, to note the progress that has been made, in constructing a perfect system of religion, from the very unscientific elements of Jesus Christ and the Apostles, It may be well to examine a few of the most important "scientific expositions" as set forth in the creeds and in the dogmatic theology of the age. If any one of them is true, they may all be pure gold, but if they are the coinage of Babylon or Ashdod, woe be unto the men that pass them as currency upon the innocent of earth.

ELEMENTARY STUDIES—No. 6.

HAVING in our fifth number submitted some thoughts upon the subject of faith we desire to offer, in the present, a few reflections in reference to

REPENTANCE.

The word Repentance, denotes a change of mind, with regard to past conduct, which results in a change of life. When applied to the Supreme Being, it signifies merely, a change of Providential dealings.

When it is said, in our version of the Scriptures, "It repented

the Lord that he had made man on the earth, and it grieved him at his heart," we can only conclude that, the word repent, denotes a change of purpose. In the various other passages in which God is said to repent, the idea is, that of a change of design. In the next verse, "The Lord said, I will destroy man whom I have created, from the face of the earth." Gen. 6; 6, 7. The command as used by John the Baptist, our Lord Jesus Christ and his Apostles in every instance, implies such a change of mind, as carried with it, a full amendment of life. The Greek verb, *Metanocoo*, is from the two words *Meta with, together with, after*, and *Nocoo*, to *see, perceive, understand* or *consider*. The roots *nous*—the mind —and *Meta* in composition, possibly, always impiy fellowship, or change. When John said to the Jews, repent, for the kingdom of heaven is at hand, the command implied, the absolute necessity of a change of mind, as a preparation for believing in the mission of Christ. When the purpose is to express *grief*, or mere *sorrow* for the past, quite a different word is used.

The verb *Metamelomai*, is found five times in the New Testament, and denotes in every instance, mere *regret* or *sorrow*. Hence, the youth, who said to his father, "I will not go, *repented*, and went." Mat. 21, 28. He regretted his hasty determination. Jesus said, the "publicans and harlots, shall go into the kingdom of God, before you—they believed him—but you *repented* not, that you might believe him." Mat. 21, 32. The only thought is that, these Jews had not *repented* of their conduct as a preparation, to trust in the Messiah. It is said, Judas "*repented* himself." Mat. 27, 3, which can but indicate that, he bewailed himself bitterly for his conduct, but there was no room for a change of God's decree for betraying his Anointed One, and therefore, it availed not. Paul said, "I do not *repent*, though I did *repent*," 2 Cor. 7, 8. Here, a variation of the same verb is employed, and the reader will see at once, the meaning is, that Paul then *regretted* not, though he had done so. Again, Paul says, "The Lord will not repent (*Metameleetheesetai.*) The word is used twice as an adjective, Paul says, "The gifts and callings of God, are without (*Ametameleetas*) repentance." Ro. 11, 29. Or, a far better rendering would be, "The gifts and callings of God, are *irrevocable*." Paul is translated to say, "Godly sorrow works repentance to salvation not to be repented of." 2 Cor. 6, 10. The passage should read, "Godly sorrow works, repentance to salvation, (*ametameleeton*) not to be regretted."

In this instance, we have both the Greek words which the King's translators rendered to repent, but with ideas that differ most widely. The noun *Metanoia*, as we have already intimated, cannot mean sorrow, or mere compunction, but always implies such a change of mind as embraces the idea of a new purpose and a new life. The Godly sorrow, or sorrowing after a godly manner, works (*metenoian*) change of mind, or repentance, never to be regretted; but the expression, "*not to be repented of*," is exceedingly confusing. With these definitions of the words translated to repent, it cannot but be seen that, one signifies in every instance, to sorrow, to repent, to lament; but the other, to change for the better—to amend the life, and reform the whole course of the soul, body and spirit. When therefore, Peter, commanded the Jews on Pentecost to "*repent*," the idea was not to sorrow for their sins, or bewail themselves for their murderous conduct; for this, they gave abundant evidence they felt, in showing by their anxious inquiry, they were pierced to the soul, but the word implied, a full change of all their purposes before they could be immersed in the name of Jesus Christ, in order to the remission of their sins. Had the Apostle exhorted them to mourn, lament, feel regret, or sorrow for their life conduct, it would have been but mockery, to the broken hearted and anxious penitent believers. They would. doubtless have said, "Why, sir, we have heard you preach the Gospel of God—we know that we have betrayed innocent blood, we have murdered Heaven's Anointed, for which crime there is no pardon according to our law, and our souls are quite overwhelmed with grief, which affords us no relief, "what shall we do"? The answer, we repeat, was intended to convey the idea to their hearts, that the salvation of God, could not be purchased by their deep grief, by penitence, or mourning—all of which they had satisfactorily manifested—but they still lacked, the revolution of mind—purpose—heart and life, implied by the word, (*metanoeesate*) repent, as the necessary preparation, to submit to the authority of Christ. This change of mind, is required of all persons to prepare them, to submit to the Redeemer understandingly, and with the whole heart. The identical change is also required of such as have already become christians, and afterwards violate the law of Christ. Simon the Magician, after having believed and been baptized, according to the commission, and after having placed himself in the position that, would entitle him to all the rich blessings of the church of Christ, sinned, "In

thinking that, the gift of God could be purchased with money." When Peter told him, "His money should perish with him, because of his wrong thinking." Simon besought the Apostle, "to pray for him, that he perish not." He exhorted him to "repent, if *this*—the error of thinking wrong—and to pray God, if perhaps the thought of his heart, might be forgiven him." "For," said he, "I perceive thou art in the gall of bitterness and in the bond of iniquity, thy heart is not right in the sight of God."

Simon felt it most keenly, and implored the Apostle to pray for the aversion of so great a calamity, as his destruction. The main point with Peter was, to impress upon him the necessity of "changing his mind," his sinful conclusion—and of course, the subsequent change of habit, which a changed heart could but work, in order to create the slightest hope in so miserable a man. In all the addresses to the churches, when the writers of the New Testament discovered gross departures from the truth, the first and great matter was, to impress upon them, the value and absolute necessity of repentance. To the church of Ephesus, he "That held the seven stars in his right hand, and who walked in the midst of the seven golden candlesticks, said "thou hast left thy first love, remember, therefore, from whence thou art fallen, and repent, or I will remove thy candlestick out of his place, except thou repent." To the church at Pergamos, he said, "Repent," because they fellowshipped some who held the doctrine of Balaam; and to all the balance of the seven, except tbe church at Smyrna, he enjoined reformation of heart and life.

Having, we think, with certainty, defined the two Greek words, rendered to repent—the one, to mean such *regret* or sorrow as works that thorough change of mind—heart and life, as is denoted by repentance—the other, we think we see great propriety of inquiring in conclusion:—

"IF IT IS POSSIBLE FOR ALL PERSONS TO REPENT OF THEIR SINS?"

There are still unpardonable sins, as there were in days of old. For the sin against the "Holy Spirit," there can be no room for repentance. This is the sin of attributing the displays of the Spirit of God through Jesus, the Nazarene, to agencies which are demoniacal. Whoever, declares that, the work of the Holy Spirit; as set forth in the New Testament, is the work of any other agents spirits or influences, save the Spirit of God, commits the unpar-

donable sin; for the pardon of which, no christian should pray. All professions of modern spiritualism, which pretend to revelations from the under world that quite excel the manifestations of God's Spirit, are sins of an unpardonable hue, and if we are not mistaken, all such persons, are beyond the reach of the "repentance in order to life," revealed by the Savior. There are again, such as "sear their conscience, as with a hot iron," who are also, unable to change. Persons who grow old under the hardening influence of any character of sin, as lying, stealing, slandering, drunkenness—devotion to the flesh, in any particular whatever, —find it extremely difficult, to bring their hearts to such a state, as is expressed by the word *repentance*.

Whenever one comes to the conclusion that, he has so far lost his manhood, as to be unable to control his steps, he has likely committed the unpardonable sin. He is unable to cease from wickedness. The doctrine of the hymn of many of our books, which reads,

> "While the lamp holds out to burn,
> The vilest sinner may return."

is most false and dangerous in all its bearings upon the human family. While we would gladly encourage our contemporaries to make vigorous efforts to repent, we are fully satisfied that, very many, whose impulses are, what the world call good, are not able to stop their downward tendencies. Rarely, indeed, has a drunkard, an opium eater, or a slave to lust, been able to change for the better. King Agrippa, and Felix were not competent to forsake Cæsar for Christ; and if we are right, few men who have spent years in the excitements of political strife, or in Bacchanalian indulgencies, can ever so far reform, as to receive eternal life. We say these things in sorrow, and would from the depths of an honest heart, pray all pleasure seekers, and all "who do as they please," classes of our brother mortals of earth, to consider, whether they are able to give their hearts to God. Can they repent? Can they cease to do evil? Can they deny themselves, take up their cross and honor the Savior of sinners? We would that, we could to our own satisfaction, impress the great value of the Scriptural repentance, upon the hearts of our readers. "Except ye repent, you shall likewise perish," is the warning admonition of the beloved Savior.

EARLY INSTRUCTION.

JEWISH parents were to teach their children the fear of God, when they sat in their houses, and when they walked on their way. It was to be their constant business in all circumstances. The same duty still devolves upon christian people, and it seems that all should feel the great responsibility. The children of religious parents, however, often live without a correct knowledge of God, and die without hope, for want of early instruction. An instance, that most impressed me, occurred years ago. The mother of a bright girl of my acquaintance, was, although a member of a church, very worldly. Her daughter followed in her steps. She dearly loved the beautiful adornments of dress, balls, parties, the theatre, and all pleasurable excitement. She put away the thought of the future, and lived for this world only. After her marriage, she moved to a Southern city, and I lost sight of her. In the course of time, she returned to her native place with consumption —still gay and worldly. A lady sitting up with her one night, thought she should be appri?ed of her danger. She asked her if she knew she was very ill. She said she thought she was quite sick, but would soon be better." She was told, "she never would be better, but would die very soon," She began to scream for her mother, who came in directly, "Mother," she said "you have brought me up for this world only. I have loved it and have not thought of God and Eternity." What shall I do now? What can I do? Her mother could give no advice in her terrible condition. She sent for a preacher, to pray off the effect of her life's teaching. The preacher knew no better than to think, that after a life spent in sin, God would for a prayer, give her religion, and take her to happiness. He prayed, and while he prayed, she died. She died regretting her own thoughtless course, and that of her mother. It was sensible she should so die. If her mother had instructed her in the Scriptures, she might have lived and died a christian. I never think of that young girl, that I do not wish to impress the importance of remembering the Creator in youth, before the evil time come, in which persons shall exclaim, "The harvest is past, the summer is ended, and we are not saved."

C. F.

LEARN TO BE COURTEOUS.

COURTEOUS behaviour is very beautiful in the young, and makes all feel an interest in them. Boys are often deficient in this respect. They can be respectful and polite for an hour or two, when it suits them, but I have known some who were not so every day at home. They were rough, noisy and unpleasant, and asserted their consequence, in a most conseqential manner. I feel sorry for young persons who cultivate such a disposition. They are laying up sorrow for future years. They are storing up sad memories for the time, when they would give the world to look back, and say, "I have done my duty." I have been kind to my sister, respectful to my father. I have done all I could to make my mother happy, and the consciousness of duty performed, is very sweet, now she is lying so still and pale. Boys who are rough and overbearing at home, are forming characters unfit for time or eternity. They are forming habits that will be so hard to break, should they ever wish to become cultivated men. One who is impolite and passionate to his mother, will be so in his association with men, and it is often the case, he is murdered by some one he has angered, or he himself takes the life of a fellow being.

Most boys are pleasant in manner, if a bright eyed, rosy faced girl makes her appearance. They would not on any account speak roughly to her. They should be more cautious never to say an unkind word to a feeble weary mother, or to a young sister who is helping to bear the burdens of life.

I would ask boys, if they wish to be happy at home, and to have no sad memories in future, to be courteous every day. Study to avoid unkind actions and words. Be as polite to your mother and sisters, as you are to young ladies of your acquaintance, and you will be well repaid by their tender love. Cultivate at home, kind and gentle manners. Love your mother, young friend. When you do wrong, she is praying for you, and her heart is full of anguish. Be tender to her always. Observe how much she is gratified when you show her respect and affection. Let her not pine for the love it should be your greatest happiness to manifest. Don't make her feel, "How sharper than a serpent's tooth it is to have a thankless child." Yes, love your mother—she will soon pass away, and you cannot then atone to your dead, for the stinted affection you gave her, for the light answers you returned to her plaints and her pleadings. Be gentle to your sisters. They may

be light and thoughtless now—may sometimes be provoking—but be courteous, still. They will leave the old home, and go out to bear the sorrows of earth as best they may. They will meet with unkindness, and often walk on their way with heavy hearts. Let them look back to their brothers, and their early home, with sweet memories—memories of soft tones, gentle deeds and loving glances. Let the music of the vanished years be pleasant, although tones of mournfulness are mingled with it. Reflect on these matters, and if you wish to lay up treasures that cannot be taken from you, learn while young, to be courteous.

C. F.

THE LORD'S DAY.

It has been remarked, that "The first day of the week was not rendered sacred by positive law, but by the great event it commemorates." On this morning early, the Redeemer of the world arose from the chill and gloom of the grave, bringing to man, a blessed hope and promise. He made known that all who had lived in sin, might by denying themselves, and taking up the cross, have pardon here, and glory, honor, immortality, eternal life in a bright world above.

On this day, the Holy Spirit descended and sat upon the disciples in tongues of living flame, to enable them to tell, in all languages, the wondrous story of the cross. The church of Christ —the Regeneration was, on this holy day presented to an astonished world. The Jewish sabbath told that the old creation was finished and God rested from his labor. The Lord's day announced that a new creation was ended, a Regeneration had come forth glorious from his hand. The first world God had spoken into existence—the second, wonderful to tell; had been established by the tears, groans, prayers and agonies of God's own Son. On this morning, the Savior awoke to new life. If his followers love him, they are quickened by new life, new desires, new hopes, and beginning the day with tender memories of their risen Lord, they will spend it lovingly in his service. That it is a day of rest, never enters their mind. No day is more actively spent by the earnest christian. He meets, as the ancient disciples did, to think of, and commemorate the sufferings and death of his Redeemer. In imitation of him, he soothes the afflicted, instructs the ignorant,

brings back the erring from the paths of virtue, and like him goes about doing good, whenever duty calls. The Jewish sabbath was a day of rest, but the Lord's day, is one of sacred toil. There is no time for rest, while there are souls to save—souls to whom Jesus brought good news by his resurrection from the dead—on the first day of the week—the Lord's day.

C. F.

WATCH.

SHALL we watch others—observe their faults and neglect our own? It would be better, first, to look into our hearts, and guard them from wrong. Does unkindness to others spring up there? Let us root it out, and cultivate the gentle spirit of our Savior. The memory of our own sins should make us tender and forgiving to those who sin sgainst us. Do we think of ourselves more highly than we ought to think? Let us remember the humility of Christ, and bow down before him in sincere repentance. Does pride or envy govern our actions? Let us put on charity, which is the bond of perfectness. Have we respect to persons? Do we look with more reverence on the rich, than the poor? We should watch our motives, and remember God has chosen the poor to be heirs of his kingdom. We should feel we have a mission to them—a mission to lead them to theSavior. He loves the friendless, calls them to take his yoke, and learn of him. Shall we not help them to accept his invitation? Let us watch ourselves, and pray that the Savior may not blot out our names from the book of life, but may confess them before his Father and the Holy Angels.

C. F.

INSTITUTIONS OF LEARNING.

BEING fully satisfied that Schools of every description, are either powerful engines of vice or virtue, we feel it due to our readers, to ourself and to God, to take an earnest interest in them. Next to the church, schools are the most important institutions known, and it is a matter of doubt if they can be very well separated. We are at least well settled in the conviction, that the best and only safe Schools on earth, are such as are under the direction of christians. Schools indeed without God, and in which his word

is not the supreme law, must be productive of many evils. It is at least, the right and duty of christians to have charge of the Education of all the children of christian parents. The command is, "Bring up your children in the instruction and admonition of the Lord," and we cannot doubt that, a large portion of our labor is to be given to the training of the rising generation. Without, therefore, entering into an examination of places best calculated to improve the condition of children, for whose improvement, the saints alone are responsible, we take it for granted that colleges and schools of the various grades adapted to the wants of youth, are requisite and adequate for the contemplated work, and therefore, it is a solemn obligation resting upon christian teachers to give them special attention. When practicable we purpose furnishing notices of the colleges and schools, under the management of the disciples of Christ, and it would be gratifying to be able to give such reliable information in regard to the merits of each, as would enable the reader to arrive at just conclusions.

We deeply regret, that in the Southern States of America, we have but few Schools. During the late war, most of the Literary Institutions, were destroyed, and the country has been kept in so impoverished a condition for the past twelve years, that few institutions have been established. There are however, Schools the result of individual enterprise, for the education of both males and females, in our country, worthy of all confidence. Of these, we hope to speak in future numbers.

EVANGELICAL REPORTS.

MANY teachers of the Christian religion have furnished valuable reports, which are too copious for our space, but we will take pleasure in laying before our readers, concise statements in regard to the progress of truth in the various sections of the world.

Bro. S. C. Lawson, of Grenada, Kansas, says, "the congregations in his section are in a healthful and prosperous condition."

Bro. Chas. H. Eastman, of Worcester, Mass., writes encouragingly of the cause at his place of residence. He evinces the right spirit.

Bro. N. J. Mitchell, of Howard, Pa.; is a "live man," and writes of Evangelical labor as one who believes the word of God.

Bro. W. Pinkerton, of Ohio, gives evidence that the cause is prospering in his section.

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established THE RELIGIOUS HISTORIAN, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

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T. FANNING, EDITOR.

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